

Dies Nefastus ;
OR A
SERMON
Preached on the
Publick F A S T Day,
FOR THE
Cruell Murther
Of Our Late
SOVERAIGN,
Upon that unfortunate day *January 30.*

By *Andrew Dominick, D.D.* and
Rector of *Stratfieldsay* in *Hampshire*

LONDON,
Printed by *Tho Childe, and Leon. Parry, 1662.*



[illegible]



Esquire, one of the Secretaries unto the Lord Chancellor, and one of the Worthy Members of this present Parliament.

Although it may seem a presumption in mee, to present so small and poor a thing unto the world under your Name, yet I have sufficient reasons, to Justifie my self as to others therein ; that albeit you have shewn your self a Master in *Historie*, as also in a *fluencie*, and *comptnesse* of *Language*, and *stile*, making all things firm, and uncontroleable even to your adversarie: so that it was repor-

ted

The Epistle

ted abroad (even then in those daies)
that sure you had (which is well
nigh a miracle in writing) converted
him unto a righter Judgement. Yet
seeing this small piece is a kinde of
Historie, though, if there be any
truth in me, but of few hours; com-
posed meerly, as you may see, out of
a sad memorie of things past, and is
meerly *historical*; it being methought
(considering the duty of the day)
the best argument could possiblie be
used, to any that had the least shew
of ingenuitie, to bring them to a
heartie mourning, sorrow, and re-
pentance, to hear agen what evils
have been done in these unfortunate
times past; though I wanted some
small helps even for this, to do those
honourable persons, and *others*, right
in

Dedictory.

in naming *them* in particular, who ever *suffered* in the *Cause*. But it being (as I was saying) a matter of *historie*, besides the particular application to the *present occasion*, to whom should I *present* it, but as in the *Schools* they use to do their *exercise*, even to him that is the very *Master* of the *Science*? and besides, I have other Obligations, you being the head of that loyal, and persecuted *Family*, next to your Right Reverend Aged Father, the learned Lord Bishop of *Ely*, that great Confessour of the Church of *England*. I having (as I was saying) been obliged to the *other line* of your *Family* manie yeares since, by the greatest *indearments* that a *Sober man* can *phanfie*: how can I but be offering my *respects*, in tending some signification

The Epistle

fication of my *observance* unto you ?
Against what else may be said , I
have only this to answer in General,
That *Parents* are wont to love their
weakest Children most, and to seek for
them the best favour they can get, it
may be so perhaps with me, for I'll
assure you, I have not been altogether
idle, and could prove it too ,
were it not for some trouble I find in
this ; by something able of it self to
stand alone. But if, most worthy
Sir, you can *pardon* this present *Bold-*
nesse of mine ; you shall adde to the
other *Obligations* in my account ; and
I shall bee bound to pray for your
*Happines*s, and remain

Your humble Servant,

Andrew Dominick.

An



AN
ADVERTISEMENT
TO THE
READER.

Good Christian Reader, Understand that in this my Sermon, it was not my aime to persuing the truly godly, but onely those Counterseits, that brought on things to that wicked pass; I doe not mean the truly godly, I did disclaim that, as you may see in the Sermon, for many such I found about me, to my comfort, in the dayes of my trouble, who shewed their Loyalty even therein, that notwithstanding I was in the last persecution accused for my services done the late King, yet did those help me what they could, and some of them professed in private, That there were indeed many who professed much, but could doe no good, but hurt. These were grave,
sber,

To the Reader.

sober, godly people, and (for ought I could ever perceive) loyal in their hearts to their King, and such there are therefore, and God forbid that I, or any one should make godlinesse the Mark to know who were, or are disloyal : a grace which includeth farr better things, and by which I am perswaded we may escape (through Gods mercy) any the like evils agen, let not then Religion, or Godlinesse fare the worse, for having been abused, only warily distinguish for the future, try every spirit, study the peace of the Church and State ; pray for it, and seek it charitably, and God blesse thy endeavour, Amen, Amen.

DIES



DIES NEFASTUS.

OR

A Sermon Preached on the Publick
Fast Day, for the Cruell Murther of
our late SOVERAIGN.

PSALM. 22. 12, 13.

*Many Bulls have compassed me: strong Bulls of
Bashan have beset me round. They gaped upon
me with their mouthes, as a ravening and a roar-
ing Lion. I am poured out like water, and all my
bones are out of joynt.*



IN the 2 *Corinth.* 12. chap. 10. vers. we
read of *St. Paul*, that he took pleasure
in infirmities, in reproaches, in ne-
cessities, in persecutions, in distresses
for Christs sake, and with the same
great mind seemed He to be endow-
ed, for whom we mourn this day; That Royal Per-
son, and Great Prince, how meekly, how patiently
did he take it to conflict with the greatest affronts

B

and

and calamities in the world ; but God is most potent and can uphold his Servants, (in spite of Satan and all he can inspire, to molest, provoke, and exasperate his Servants) that in their Tryalls and Sufferings, neither the Devil himself, nor all his Instruments, shall be able with their unjustest doings to provoke his Beloved, and dear Servants, and Children unto any lesse approved passage in words or gesture, in all their Sufferings ; which thing, among all that ever suffered (next to our Saviour himself) 'tis conceived (by all comparisons) none more perfectly, exactly, and clearly manifested, than our most Gracious and blessed Prince of sweetest Memory, now in Heaven ; of which perhaps I may speak more in the handling of this Text.

Many Bulls have compassed me, strong Bulls of Bashan have beset me round. They gaped upon me with their mouths, as a ravening and a roaring Lion. I am poured out like water, and all my bones are out of joynt.

In which words we have a great danger declared, (observe) even that most Holy King and Prophet was in, which sorely troubled him. Violent and unreasonable people, and many of them too, *Many Bulls of Bashan have compassed me* ; And this was no small trouble if we consider, 1. Their Hostility; the malevolency of those wicked Enemies, which the Holy Ghost expresseth here by those Savage and Ravening Creatures, wilde Bulls, and hungry Lions, such were those who could find in their hearts to pursue our Holy and Innocent *David*, whom nothing could satisfie (they were so wickedly resolved) but his dearest Life, and most pretious Blood, that
so

so having slain (as it is in the parable) the Lord of the Vineyard, they might rise and take possession. Persecution, you know, may be carried on, either *modo cruento*, or *i. cruento*, they were too well versed in both kinds, speaking like him in the Book of *Wisdom*, ch. 2. 19, 20. verses. *Let us examine him with despitefullnesse, and let us condemn him with a shamefull death.* Here I could speak of the *Apostles*, and other *Saints* believing in *Christ*, how some of them were beheaded, and others crucified, others hanged on a tree, others killed with the sword; most sad stories, all yet even to be paralleld by these times in our memorie. *Ensebius* tells us of a persecution under those monsters of Men, *Dioclesian*, and *Maximinian*, wherein 17000 Christians were slain with the sword*. And an other tells of 900000. in the space of 30. years; from 1550. to 1580. in the *Low Countries*, *England* *Italy*, and *Spaine*, that were miserably butchered, for the Religion we now profess*. But what is this to the cruelties our eyes have seen, or might have seen, in a lesser space, both of ground, and time? Oh how many thousands (beloved?) yea, who is able to number them that went to wrack by the means of that unnatural Rebellion of late years amongst us? Nay men of principallest quality, and best fashion amongst us*. Nay, our dearly, highly honoured and beloved King compassed by those *Bulls of Bashan*, and destroyed in open sight, at his own Doors, his poor loyal people sighing, and helpelesse Spectators. O horrid and unheard-of cruelty! O bloody *Catalines*! Could no blood satisfie, after so many noble streams your cruel hands had made,

B 2

but

* V. D. Joh.
han. Pappas
in E.
pist Hist.
Eccles.

* D. Sac.
cur 2 part
post Doni.
3. Tr.

* Here
think upon
the Nobles,
Knights,
& Gent.

but the blood of your Sovereign? what vipers? what tygers? what bulls of *Bashan* were these? certainly *David* could not more bitterly entitle his malicious enemies, then we may justly those of the late King, many are the adversaries which rose up against him may *Israel* now say, many are the adversaries, and they fought against me with cruel hatred may *Israel* also say, and who were those adversaries that rose up so violently against *David*? not strangers, but his own Subjects, his own vassalls, and servants, this aggravated the matter; had it been a stranger (as he said elsewhere) he could have borne it with much more patience, but our late Sovereign was afflicted by his own people, insolently handled, by rebels most barbarously murdered; yet bore it with unheard of patience, sweetly counselling and advising as if he had been not so much to die *by them*, as *for them*; Oh beloved, let us bewaile that wicked fact, let us lament that ever *English-man* should prove so unnatural, so cruel, so inhumane as to rise up against his *own, own, own* natural Prince. What a disgrace by that barbarous fact, did those vipers bring upon the Nation? 'tis storied of vipers, that grown to maturity in their dams belly, they gnaw a hole, and so those serpents come forth into the world; just so did those Rebels of old, grown up to some strength gnaw a hole thorow the *bowels* of those that *bred* them, and destroyed the *Patrem Patria*, and had well nigh murdered their Countrey; beloved, for this should we mourn this day, for this lament, abhorring all thought of the least refreshment; *For know ye not that*

that a great prince fell in Israel this day, let us therefore mourn, let us expresse and shew our sadness before God and man; and let this be *Dies Nefastus*, an unlucky day, a day of *darkness* for ever, a day of *blackness* and *gloominess*; let no joy or gladness be heard in our streets; but rather paleness in our faces, and sorrow perceived in our hearts on this day for ever. Let us also by prayers and godly readings humble our minds at the footstool of Divine Majesty, that he may be intreated concerning the blood of our gracious Sovereign, that some of the chief actors having been hung up before the Lord, the kingdom may be guiltless before the Lord for ever, *Oh hear us we beseech thee O Lord, and make not inquisition upon the guiltlesse for blood, but let the blood of those which spilt that most pretious blood, satisfie thy sore displeasure for shedding of that blood.*

Austin tells us, *de Civit.* 26. there shall be, towards the end of the world such Persecutions as never was, and truly such dayes had we (within these few years past) when those Bulls of *Babylon* were got loose, what swarms then of Locusts and Caterpillars were every where, upon every green thing.

Zozomen and *Theodores* tell us, That the Persecutions were not alwayes with present death, to hang, or shoot them forthwith, but sometimes to macerate them first in Prisons, and to afflict them there with expectation of death, more intollerable then death it self. So was the Church afflicted in the Primitive times, and when those Bulls of *Babylon* were loose, (who ever escaped) the Clergy ever went to wrack;
in

in the Primitive Persecution, *John* the Baptist was Beheaded, *Peter* and *John* we read were Imprisoned, *Acts* 4. 3. *St. Peter* and *Andrew* were Crucified, *St. Bartholomew* Skin'd alive, *St. Luke* Hanged, *Ignatius* cast to Lions, the Prophet *Michael* fed with bread and water, others spoyle of their Goods and Estates, and sent away into Banishment. But with us many thousands of the poor Commonalty were sold into perpetual slavery, to Digge under ground in Mines, all the dayes of their Lives: Many were deprived, *Zozim.* saith oft times, of their civil Honours, and the Churches in many places shut up, the Ministers proscribed, and turned out, Church Revenues scamled amongst needy and bankrupt people, to encourage others, such like, to rise up and accuse their Godly Ministers; and now I beseech you doth not this seem like the History of our times, saying that we had something yet worse, which grew out of these *et c.*, and that was the damnable mask of Religion and Godlinesse, then which there can be nothing more desireable, when true and sincere; For it is not my thoughts (I blesse God for it) to speake, or hint the least in way of discountenancing of true Religion and Godlinesse, or to discourage or balke any in the sincere practice thereof, no it were better I protest: th t my tongue should cleave to the roose of my mouth. No, (my beloved Brethren) go on I beseech you in all Sinceritie, and Truth, both to professe, and practice also, not in words onely, but in deeds also, for there is nothing more beneficiall, nothing more comfortable in the end, then to be able to say with the Holy Father, *Egrede me a anima,*

go forth my soul, go forth with chearfulnesse to meet thy gracious Lord, whom thou hast (through his grace) served so many years; Then nothing is more desirous then Religion, but then I mean to note it also, that nothing is more mischievous, when feigned, and counterfeited, and what was more frequent? 'twas that great Mask the prime Contrivers of our Ruine walked in themselves, and it was that they loved to see their Imps to imitate them in, so that if the commonst * Strumpet (in fame) could but scruple at the word Temple, or Church, or Altar, she was Godly enough to accuse her Minister for a Scandalous Person. Oh the Hypocrisie of those times, that Religion and Godlinesse it self should be so abused, to be made the Stalking-horse for Sacrilege, Robbery, and Theft, and that the exquisitenesse of Villany should grow to that strength, as to infect the World for many years after, if it be not lustily observed by us, and the World made sometimes ashamed. *Quis tulit Gracchos?* said the Poet, who is able with tollerable patience to see men such proficient in Villany, that they can shift the Scene, and be Knaves on both sides, grow as confident with whom they have newly insinuated, to do mischief by them, as ever they did, or threatned heretofore by the contrary. These be pure youths indeed, and would be uncased a little to appear in their own colours, these be those Bulls of Bashan that can breed disquiets, and through all bounds of Law and Right, pasture upon men at their pleasure: Certainly *Davias* Persecution was very great, but our *Dauids* much more, if we consider the Hostility of

* So it was with myself.

*Juvenel.
Satyr. 10.*

of it, either to Himself, Church, or Loyal people; or if we consider the Plurality thereof, *David* complained of many Bulls, 'twas not any one that could have compassed him, but they were many, he speaketh of many, of all his Persecutors, *Many Bulls of Bashan, yea strong Bulls compassed me*; so it is usually; the State is like a Ship, and the unruly Multitude like the Sea, which if by any means a leake be sprung, will pour in, to the endangering of all; After *David* was opposed with an Army, the very abjects could shake their heads at him, and many troubles followed one upon another; so beloved, when our bewailed King was compassed on every side, how did the mischiefs on every hand increase the Reverend Fathers pulled down, and Canting false Prophets set up, petty Tyrants, like young sprouts, started up every where out of the great root of Tyranny above, many but (to domineer over their Clergy, and have of his livelihood as they pleased) had their ways they gloried in, to do him mischief at pleasure, and if *Aristotle's* rule in moral Philosophy be true, *Quicquid per amicos, aliquantulum per nos*, that what we do by friends, we may be said to do (in some sort) our selves, then were some, and of such fashion too, as ought to have scorned such things, no honestier then they should be, and yet beloved these were not half the evils of those dayes, which came upon us, without all question, through the untimely loss of our gracious Sovereign; then did they slander and reproach the foot-steps of the Lords Anointed, then was the Orthodox faith exploded, the gravest Ministers proscribed, and many of the Rable yet, for the contempt

contempt was poured out on Church-men, can scarce yet entertain a just respect; but the servant is not above his Lord, there were who said Christ had a devil, *Joh. 8. 48.* and in the time of *Constantine* the Emperour, the truly Orthodox were called of the *Arrians*, *Homousians*, *Theod. lib. 1. 4.* *Austin* was called of the *Palagians* a *Manichee*, and as *Ruffin*, *lib. 1. 17.* *Athenasius* was called a *Conjurer*, that they might deprive him of his Bishoprick; nay they Excommunicated the most Orthodox partie, and denied them Christian burial when they were dead. Lord whither will not the petulant rage, and madnesse of men carry them, when once let loose? Government is a precious thing, that distinguisheth us from beasts, and makes us to live like men, nay like honest and good men; which, if let loose, our late times shew what beasts men will become, Bulls of *Bashan*, and ravening *Lions*; the holy Ghost thinks fit expressions to intimate their purposes, and practices, that once let themselves against Law and Supreme authority. The Leaders and instigators unto that evil are in Gods account, and all reason shews in a Commonwealth, as wilde Bulls, and ravening Lions, drawing a world of evils after them, if not timely prevented, and discreetly avoided by all. For as Lawes are the proper fences, and bounds of our properties, and rights: so is the Sovereign power the shelter, and preservation of the Law: As therefore is the losse of Law, such is the untimely destroying of the rightfull Sovereign, which must needs draw after it (as we not many years since wittully experienced) multitude of evils.

evils. So that we may this day weep for our selves, as Christ told the people of the Jewes, *Weep not for mee, but weep for your selves. that God may avert the judgement due unto this land, for that most horrid and wicked fact committed on this day.* Weep ye that so much innocencie, uprightnesse, and justice should fall, by such guilty, and treacherous hands. Neither may ye wonder (Beloved) that God would let loose those *bulls of Bashan*, upon his *David*, upon so good a King; his best Servants are fittest to make greatest Champions, as ablest through greatest graces, to stand out most nobly in the causes of God; And beside Christ himself went this way to heaven, and it behoveth those who are mostly his members, to be made most conformable unto him, and was not Christ betrayed too and sold, and are there not many who have betrayed him over again in his members, and have gone, like *Judas*, unto the persecutors and said, *What will ye give me, and I will deliver him unto you?* And now, beloved, Observe again who is it in the text that saith, *have compassed me, mee*; was it not *David*? Holy *David*, a King, and a Prophet, a man after Gods own heart, 1 Sam. 13, 14, 16, 17. to whom was promised the blessing, Acts 13. 23. who spake by the holy Ghost; yet so it was, that God suffers him to be in that manner compassed with Bulls and Lyons, *Many Bulls have compassed me, strong Bulls of Bashan beset me round about.*

Whence we may observe, That the afflictions of good men, are notes rather of love, then displeasure of the Almighty, *for whom the Lord loveth, he afflicteth*:
-th:

eth: and so he doth the *wicked* too, but in a different manner, and to a different end, they find not that comfort in it, nor that amendment by it, as do Gods Servants; *wicked men* are seldom the better for any *cross*, or at best of no long continuance: 'Tis true, 'tis said of *Ahab*, *Seest thou not how Ahab humbleth himself?* But yet a little after we read him threatening, and scouling at Gods Prophet for telling him the truth; but gracious hearts are highly every way improved by troubles, *Before I was afflicted, I went astray*, saith David, *but now I have kept thy word*; So then afflictions as they are arguments in Gods Servants of more goodness: so are they of more love, and therefore are they to be the more condoled, and lamented in their sufferings, by how much their translation hence (what way soever) may be for their own joy, and comfort above, but our misery in their losse, or manner of losse here below. Then I lay you down **this doctrine**, That it is most meet (according to command) that we mourn this day for the untimely death of our late King, for I may say with *David*, 2 Sam. 3. 38. *Know ye not that a great Prince fell on this day in Israel?* Nay I have to observe farther, That the Church of God may be sometimes deprived of such heads, as would have been very much for her behoofe to have retained: for what greater Prince then *Ioshua* for whom God fought, at whose prayer the Sunne, and Moon stood still, unto whom God sent an Auxiliarie of *Haile* from heaven, to vanquish his enemies, Josh. 20. for whose sake the water of *Jordan* gave place for him to go over, yet this *Joshua* was taken
C 2 away)

away, and the people of God lost so good a Prince, which would have been in all likelihood, much for their behoof, to have kept. What shall I say of *David*, of *Abraham*, and *Sampson*, they are all dead; and which is more yet, *Aliquando tristi aliqua morte extinguuntur*, they are sometimes taken off with untimely, and to be extremely lamented deaths: and yet very good Kings too. As for example, *Josias* whose heart was tender, and trembled at the word of God, and rent his clothes, 2 Kings 22. 11. of whom it is said 2 Kings 23. 25. *That there was no King before or after him that turned so his heart to the Lord his God*; yet was he untimely slain at *Megiddo*, and by an uncircumcised hand of *Pharaoh Necho* King of *Egypt*: Wherefore (beloved) let it not suggest evil thoughts of God, or our Prince unto us, that this hapned as on this day, God hath his reasons for it, and he would humble us, we had sinned questionless, and therefore God suffered us to be robbed of so great riches we had in our late King, that we might be punished in the loss, let us not then presume any evil of him, for otherwise must we suspect evil of good *Josias*, whom the Scripture highly commends, and yet so untimely slain; Let us then mourn for our sins, and that will please God I am sure. Let us lament. and say with the Prophet *Jeremiah* in the 5th of his *Lamentations*, vers. 16. *The Crown is fallen from our head, woe unto us that we have sinned*. And as at the 40 verse, *Let us search and try our wayes, and turn again unto the Lord*; Let us lift up our hearts and hands unto God in the heavens; We were deeply wounded through our

Sove-

Soveraign, but he * escaped to heaven; but we through the losse of him, lay groaning under heaveie oppressions, due punishments for our sins. But now it hath pleased Almighty God (blessed be his holy name) to restore agen (as much as may be) our gracious and desired Soveraign, in his beloved Son, our present and good King, the best of Princes. But let us not forget the dutie of this day, to weep, to mourn, to be afflicted, to lament the fall of our former dear Soveraign, and to be able to say with the Prophet, *Lamentations the 3. v. 48. Mine eyes runneth down with rivers of water, for the destruction of the daughter of my people.* And with the Prophet, *Let us wish for a fountain of tears, to weep day and night for the slain.* O let us mourn this day, as 'tis said of Joseph, and his brethren, for his Father Israel, *that they mourned with a very great and sore lamentation,* that even those *Canaanites* amongst us may say, *This is a very grievous mourning to the Loyalists.* And let us (beloved) give thanks to God for our Dear Soveraign that now is, who (as out of the *Asbes* of that *Phœnix*,) happily is returned to raig agen his Father over us, and to deliver us from innumerable evils, and to restore us all the blessings of peace, for which *the Lord blesse him,* as *Solomon* prayeth for himself, *with wisdom and prudence: And the Lord blesse him moreover* (as he added unto his *Solomons* desire) *with riches and honour,* and *the Lord be with him in his going forth, and comming in.*

And let it repent us in particular this day, let it repent us of our Sins, let us resolve upon amendment of life, and let us not consecrate such dayes to *Bacchus*, and

* *Cornellius*
in me-
vult. said
the Tyrant
Nero.
Tacit.

*P. The
of the
be the
turn him
self into
an Angel
of Light.*

...let not those religious
...but let us all
be really religious, as they would seem to be: let us
endeavour to grow in faith, and all spiritual graces,
and be constant in hope, and persevere in obedience,
and be zealous in good works; which make for the
Worship, and Glory of God.

And the Lord grant we may induce him by our
prayers this day, to turn away his wrath and just
displeasure from us. *Amen, Amen.*

FINIS.

